Feyjoo y Montenegro (B. G.)
k
11b7

THE HONOUR AND ADVANTAGE OF AGRICULTURE.

Tranſlated from the *Spaniſh* of FEIJOS.

By a FARMER in *Cheſhire*.

DUBLIN:

Printed for WILLIAM WILLIAMSON, Bookſeller and Wholeſale Stationer, at *Mecænas's* Head in *Bride-ſtreet*. M DCC LXIV.

BRITISH MUSEUM

To His Royal Highness

The Prince of Wales.

SIR,

THE following tranſlation from the *Spaniſh*, being publiſhed with a view to give pleaſure and profit, to all the lovers of Agriculture in the *Britiſh* dominions; to whom could I ſo properly addreſs it, as to your Royal Highneſs?

The ſweets of Peace, and the triumphs of war, are evidently built upon the happy practice of Huſbandry; from thence, Induſtry, Commerce, Riches, and Happineſs are primarily derived.

Your princely Father had a very great and true taſte for it; Your Royal Grandfather encourages its Profeſſors; and as your Royal Highneſs ſo eminently promiſes to inherit the virtues of all your great anceſtors; may a knowledge and love of Agriculture, find an early place amongſt the uſeful and ornamental ſciences which ſhall adorn your Mind.

Your Royal Highneſs will, poſſibly, find more leiſure to favour this art, than moſt other Princes, as his Majeſty will probably reap all the Victories in the fields of War; and the military Harveſt of the laſt Year, will leave the milder arts of Peace alone, to be cultivated by your Royal Highneſs and his Succeſſors.

I am,

Your ROYAL HIGHNESS'S *moſt dutiful and devoted Servant,*

The TRANSLATOR.

In the Preſs, and in great Forwardneſs.

THE *Britannic Conſtitution:* Or, the Fundamental Form of Government in *Britain.* Demonſtrating, The Original Contract entered into by King and People, according to the Primary Inſtitutions thereof, in this Nation. Wherein is proved, that the Placing on the Throne K. *William* III. was the *Natural Fruit* and *Effect* of the *Original* Conſtitution. And, That the Succeſſion to This Crown, in the Preſent Proteſtant Heirs, is *De Jure*, and Juſtify'd, by the Fundamental Laws of *Great-Britain.* And many Important *Original* Powers and Privileges of Both Houſes of Parliament are exhibited. By *Roger Acherley*, Eſq; of the *Inner-Temple, London.* With *Additions.* Printed for *William Williamſon* in *Bride-ſtreet,*

Such Gentlemen as are diſpos'd to Encourage this Work, are requeſted to ſend in their Names to the Proprietor, that they may be ſerved immediately on Publication, as there will be but a ſmall Number printed.

*** See the *Freeman's Journal*, No. 7. page 27.

THE HONOUR and ADVANTAGE OF AGRICULTURE.

§. I. IF Mankind could once agree, in ſetting a juſt and true Eſtimation upon human occupations, and employments; Honour and Profit would ſoon almoſt ceaſe to be diſtinct attributes. For, if we view things in the light of reaſon, that which is moſt uſeful to the Public, is the moſt honourable; and ſo much the more honourable, in proportion to its utility. The Service of God in the firſt place, and ſecondly, that of the Republic ſhould regulate our Eſtimation, or Diſeſtimation, both of things and men. In my opinion, the moſt contemptible of all animals, is a Man, who is of no uſe in the world; whether He is rich or poor, high or low, noble or plebeian. What value can I poſſibly ſet on certain noble Apparitions, ſplendid Cyphers, that do nothing all their lives but walk the Park; crowd

crowd Aſſemblies, and ſquander the Eſtates left them by their anceſtors? It is true, I conform myſelf to the reſt of the World, who, by common conſent of Cuſtom, pay them the external homage of Civility, void of all intrinſic real reſpect. I look upon Nobles, who are ſuch by birth alone, as ſo many Statues, repreſentatives of ſuch of their glorious anceſtors, who by their virtues, and heroick exploits, had acquired honours for themſelves, and their poſterity; and in that light I reverence them, that is, meerly as Images, which put me in mind of the virtues of their forefathers; by which means, my veneration is directly paid to the Originals, and not to the Images themſelves. All Adoration paid to them, for what they are, and not for what they repreſent, as is commonly practiſed, ſeems to be a ſpecies of political, as much, as it would be of theological Idolatry, to adore the image of the Deity, with a devotion, abſurdly centering in the image alone; though only due to the Deity it is meant to repreſent.

On the contrary, I honour for himſelf,

or

or for his proper merit, that Man, who is of real uſe and ſervice to the Public, whether his birth be illuſtrious, or obſcure; and I likewiſe honour the profeſſion, in which He ſerves his country, with more or leſs reverence, in proportion to its greater, or leſs utility to the public, without troubling myſelf about the general eſtimation ſet upon it by Mankind, of high or low, honourable or degrading, brilliant or obſcure.

This being the true conception which the nature of things inſpires, it follows from thence, that there is ſcarcely any Art or Employment worthy of more honour, than that of Agriculture.

§. II. Every thing capable of Honour, is augmented by honour; or receives new Luſtre from Antiquity. Kingdoms, Cities, Families, even religious Orders boaſt (not without ſome vanity) of this Prerogative; even many of thoſe things, whoſe value is depreciated by time, become ſtill more reſpectable, as they are more ancient; as Men, who though old age impairs their Powers, it increaſes their Reſpect and Authority. So a conſular

Medal of Copper (the old Roman coins of the times of the Conſuls are ſo called) is at this day of more value, than modern money of more precious metal.

What Art or Science can compare with Agriculture for Antiquity? None, doubtleſs, for it is as ancient as Man. When God made Adam, He placed him in Paradiſe, that he might cultivate it, and guard it: *Ut operaretur, et cuſtodiret illum.* To cultivate the earth, was the firſt occupation and the firſt buſineſs of Man.

This inconteſtable antiquity is attended by two glorious circumſtances; the firſt is, that Agriculture is the only art, which had its origin in Man's firſt ſtate of Innocence; other arts aroſe, after the world had been polluted by ſin. The ſecond is, that Men were the inventors of all other arts; God himſelf inſtituted Agriculture. This is manifeſt from the holy writings; that Adam did not of his own accord apply himſelf to the cultivation of the earth; but by appointment and order of the Moſt High. *Tulit ergo Dominus Deus hominem, et poſuit eum*

in

in Paradiſo voluptatis, ut operaretur, et cuſtodiret illum.

§. III. The ſecond argument in favour of the Nobility of Agriculture, is derived from the many great men, that have exerciſed this art. If we ſearch into the remoteſt antiquity, we ſhall find, that the moſt illuſtrious of the firſt ages, were Huſbandmen. This is an obſervation of father Cornelius a Lapide. Adam, ſays he, *a quo omnis nobilitas deſcendit, Abel, Seth, Noe, Abraham, Iſaac, Jacob, omneſque viri priſci celeberrimi fuerunt agricolæ* (in cap. ii. Geneſ.)

If we deſcend from thoſe very ancient times, to others leſs remote; the *Roman* hiſtory preſents us with famous inſtances to our purpoſe. Camillus, the great Camillus five times Dictator (which was the ſupreme Magiſtrature in *Rome*, and never conferred, but in times of greateſt danger to the Republic) ſix times Tribune of the people, the Conqueror of the Antii, the Faliſcans, the Veii, the Gauls, the Volſcans, the Tuſcans, and the Æqui, ſtiled the ſecond Romulus, for having delivered his country, at the

criſis of its total ruin from the invaſion of the Gauls; Camillus, to whoſe honour his grateful country firſt erected an equeſtrian ſtatue, this great and illuſtrious Perſonage was a Huſbandman, not for amuſement only, but by profeſſion; and the ſame victorious hands that ſo often had defeated the enemies of his country, in the intervals of war, were employed in plowing the ground. For which reaſon, Lucan ſpeaking of him, writes, lib. i.

—— Et quondam duro ſulcata Camilli
Vomere.
Where once the great Dictator held the Plow.
ROWE.

Marcus Curius Dentatus, three times Conſul, the Conqueror of the Samnites. of the Sabines, of the Lycanians, and, what is more than all, of the magnanimous Pyrrhus, the terror of the Romans, profeſſed Agriculture. So likewiſe did Marcus Attilius Regulus, who was twice Conſul, and many times Conqueror of the Carthaginians. So did the great Cato, whoſe name alone renders it unneceſſary, to give a more ample relation of his victories and triumphs. This great Hero (ſays

ſays Plutarch) laboured his ground with the ſame toil and fatigue, as the meaneſt of ſlaves, in company with his own; covered like them, with duſt, naked in Summer, and cloathed in Winter, with ruſtic garments.

We recite theſe few extraordinary examples out of many, for it had long been the practice in *Rome*, for the firſt Men in the State, to dedicate much of their time to Agriculture, as Cicero witneſſes. *Apud majores noſtros* ſays he, in his oration for Roſc. Amerin. *ſummi viri, clariſſimique homines, qui omni tempore ad gubernacula Reipublicæ ſedere debebant, in agris quoque colendis aliquantum operæ, temporiſque conſumpſerunt.* Pliny confirms and even ſtrengthens this authority, and ſays, *ipſorum tunc manibus imperatorum colebantur agri* (lib. xviii. cap. 3.) *By the hands of their Generals the Lands were tilled.* And Ovid (1 Faſt.) ſays, it was very uſual for great men to be called from the plow to exerciſe the Prætorial Dignity.

Jura dabat populis, poſito modo Prætor aratro.
The Prætor, juſt taken from the Plow, gave Law to Rome.

The caſe of Attilius Regulus is particularly worthy to be cited. One of the times he was made Conſul, the meſſengers that were ſent by the Republic to acquaint him with his Election, found him following the plow, and ſowing of his ground. It is Cicero who relates this; *Profecto illum Attilium, quem ſua manu ſpargentem ſemen, qui miſſi erant convenerunt*, &c. *(ubi ſupra.)* In the ſame employment, (ſays Pliny lib. xviii. cap. 3.) was Serranus found by the Meſſenger deputed to announce to him the honours the Republic had decreed him. *Serentem invenerunt dati honores Serranum.*

§. IV. Amongst the ſame *Romans*, we find another remarkable article, reflecting great Honour on Agriculture, in the Appellations of ſeveral illuſtrious families, denominated from the fruits of the earth; the objects of this art, or from things relative to them. The Fabii, derived their name from Beans; the Lentuli, from Lentil; the Ciceros, from a pulſe of that name. Theſe ſurnames (ſays Pliny) were relative to one or other anceſtor who had excelled in, or taught the

the perfect cultivation of, thoſe different products. So the family of the Piſo's were ſo named from the word Piſo, which ſignifies to clean the grain from the Huſk, as the Pilumni, from the invention of the Pilum, an inſtrument to grind wheat.

§. V. The fourth article to prove the nobility of Agriculture, may be taken from the many illuſtrious men, who have not thought it below their dignity, to write treatiſes about it. By illuſtrious men, we do not here mean, illuſtrious from wiſdom and knowledge (though many of thoſe wrote purpoſely on Agriculture, or at leaſt in their other works mixed uſeful inſtructions about it) but we mean, men illuſtrious and renowned for their character, ſtate and honours. Pliny mentions four Kings, who wrote upon the ſubject; an Honour which I believe none of the profeſſors of any other art or ſcience can boaſt of. The firſt was Hieron King of *Sicily*. There were two of this name: though Pliny does not diſtinguiſh them; yet from other authors we know, that it was the ſecond, a wiſe, prudent, and valourous Prince. The next was Attilus,

tilus, king of *Pergamus*. The third Philometor, likewiſe king of *Pergamus*. From hence I infer, that though Mr. Rollin in the tenth volume of his ancient hiſtory lib. xxii. cap. 1. confounds theſe two in one, becauſe, as I imagine, one of thoſe Attalus's, kings of *Pergamus*, had for ſurname, or ſecond name, that of Philometor; yet, as Pliny mentions Attalus and Philometor, as two kings, and different writers, we ought to believe, that He that Pliny calls Attalus is one of the other two Kings of *Pergamus* of that name, diſtinct from him, ſurnamed Philometor. The fourth was Archelaus, King of *Cappadocia*.

The ſame author after theſe four Kings, mentions two Admirals; who likewiſe wrote about Huſbandry. One of them, the famous Xenophon illuſtrious in arms, literature, and eloquence. The ſecond, Magon, a *Carthaginian* Commander, whoſe works the *Romans* found at the taking of *Carthage*; and the Senate ſet ſo great a value on them, that when they were diſtributing whole libraries, among the little princes of *Africa*,

rica, they reſerved eight and twenty volumes of Magon's works for themſelves, and appointed ſome *Romans*, ſkilled in the *Punick* Language, to tranſlate them into Latin.

The Honour that Agriculture has poſſeſſed, in being the object of the ſtudies of crowned heads, is more worthy of the attention of the *Spaniſh* nation, than of any other; a *Spaniſh* King called Habides, if we believe Trogus Pompeius, or his abridger Juſtin, was, at leaſt in our Peninſula, the firſt inventor of Agriculture; *Boves primus* (ſays Juſtin) *aratro domari frumentaque ſulco ſerere docuit, et ex agreſti cibo, mitiore veſci. He firſt taught them to break their oxen for the Plough, and to reap crops; and forced men, inſtead of their wild diet, to feed upon more agreeable food.* Father Lewis de la Cerda recollecting this paſſage from Juſtin, in his tranſlation of the firſt book of the *Georgics*, after ſaying, that it was not a *Grecian*, nor the fabulous Goddeſs Ceres, (who, ſome think, was a real ancient queen of *Sicily*,) but our own King Habides, who taught this uſeful art to the *Spaniards*, adds,

adds, in order to insinuate to the whole nation the particular obligation, which, upon this account, they lie under, to esteem, and promote Agriculture; that it is our glory, that we are not indebted to any foreigner, for so great a benefit; but to a prince of our own country. *Itaque proprio invento gloriamur, non aliunde emendicato.*

§. VI. The fifth Title, on which we found the nobility of Agriculture, is, on the high estimation it obtained in ancient times, and which, at this day, it possesses in some of the most flourishing nations of the World. We have already given sufficient testimony, how much the *Romans* honoured this art: nor were the *Assyrians*, or *Persians*, behind the *Romans* in this point. The *Greeks* deified Ceres only because she taught them Agriculture. The *Egyptians* exceeded them all, they worshiped the *Nile*, as a Deity, to whom they attributed the fertility of their lands. Plutarch, Heliodorus, and many others, say that the *Egyptian* God Osiris is no other, than the *Nile*; the same Heliodorus testifies, that the *Egyptians* not only

only worſhiped the *Nile* as a Deity, but as the ſupreme of all the Deities: and, in Athæneus, Parmenio Byzantinus gives the name of *Egyptian* Jupiter to the *Nile*. Such honours did they pay that river, upon account of his overflowings, which were ſo beneficial to Agriculture.

Allowing Oſiris, agreeable to the general opinion, to have been an ancient King of *Egypt*, deified by that ſuperſtitious nation, this alone teſtifies the high veneration, they had for Agriculture, who worſhipped that King, who firſt taught them the art. So Tibullus ſung, lib. i. eleg. 7.

Primus aratra manu ſolerti fecit Oſiris,
Et teneram ferro ſolicitavit humum.
Primus inexpertæ commiſit ſemina terræ,
Pomaque non notis legit ab arboribus.

OSIRIS *firſt to frame the Culture found,*
And firſt with vexing Steel, diſturb'd the ground:
Firſt in th' unpractis'd Earth the Seed he threw,
And firſt from Trees unknown ripe Apples drew.

Correſpondent to this, is the Devotion the *Egyptians* paid to the Ox, as a ſymbol of Apis or Serapis, an animal of principal uſe and ſervice in Agriculture.

At this day (though free from the ſuperſtitious part) the wiſeſt nations equally

honour Huſbandry. Mr. Salmon, in his third volume of the preſent ſtate of the world, ſpeaking of *Siam*, ſays, that the Monarch of that country, once a year, puts his hands to the plow, for an example to his ſubjects.

The regard the *Turks* have for Agriculture may be inferred, from what we read in the continuation of the *Dutch Gazette*, of the 3d of *Auguſt* 1736, wherein is related the ceremony, with which War was declared at *Conſtantinople*, againſt *Ruſſia*, the 2d of *June* in that year. All the trades, to the number of ſeventy three, aſſembled in the great ſquare of *Meidan*, and from thence proceeded in proceſſion to the Seraglio, to be reviewed by the Sultan. What makes for our purpoſe is, that amongſt all the crafts, Agriculture had the precedence, and marched before all the others, repreſented by a man driving a plow drawn by two oxen, and ſcattering ſeed on the ground. The *Turks*, though *Barbarians* with reſpect to religion, are very ſagacious in politicks, as we have elſewhere hinted, and the preference they

they give to Agriculture before all the other arts, is of great weight to confirm this opinion.

In the great empire of *China*, where the Laws of good œconomy are in their greateſt luſtre, and where the merits of individuals are appreciated ſolely by their utility to the public; Agriculture muſt neceſſarily be held in the higheſt eſtimation; ſo, in fact, it is. It is the conſtant practice in that country, continued to this time, that on an appointed day every year, in the beginning of the ſpring, the Emperor, accompanied by twelve of his Grandees, goes out to cultivate the ground, and taking a plow in his hand, and driving it, ſows five kinds of the moſt uſeful grains, *viz.* wheat, rice, beans, common millet, and another ſpecies of millet, called by them Caoleang. The twelve Grandees aſſiſt the Emperor in this labour; and in all the provinces of the empire, the *Mandarins* do the ſame. The preſent Emperor, upon his acceſſion to the throne, performed this ceremony with great ſolemnity, accompained by the princes of the

blood; and nine preſidents of the ſupreme courts of juſtice.

This high eſtimation of Agriculture is derived from the ſame origin, that gives us *Spaniards* reaſon to honour this art; that is, upon account of one of their ancient Emperors, called Chin-Nong, having been the firſt who taught them tillage: it was propagated and increaſed by their having had two ſucceſſive Monarchs, both of them, actually taken from the plow; to ſway the imperial ſceptre. The hiſtory of the firſt of theſe is too remarkable to be omitted, as his election manifeſts, in a high light, the zeal of the Emperor, who choſe him, for the public good; the candour and diſintereſted moderation of a prime miniſter, and the virtue and great capacity of a ruſtic. Though my kind readers may look upon this relation, as a digreſſion, yet I flatter myſelf, they will pardon it, for the moral it contains: let the ſeverer critics cavil as they may, I ſhall not, on their account, wave any opportunity to promote virtue in my writings, by ſetting before them ſuch great examples. Happy

ſhall

ſhall I be, if the virtuous approve of them, though the critics ſhould condemn them. That part of the narration which is dotted with commas in the margin, will be found diſtinguiſhed in the ſame manner in father Duhalde's hiſtory of *China*, vol. ii. p. 68. which ſhews it to be literally copied from the *Chineſe* books.

Yao, an Emperor moſt highly celebrated amongſt the *Chineſe*, not ſo much on account of the length of his reign, as for his wiſdom, prudence, and zeal, and for his having eſtabliſhed the various courts of juſtice, which ſubſiſt at this day, being deſirous, towards the end of his long reign, to eaſe himſelf of the weighty load of government; conferred with his principal miniſters, upon the ſubject of the election of a ſucceſſor. They propoſed to him his eldeſt ſon, as the fitteſt perſon. But the emperor, who did not approve of his genius nor diſpoſition, and being determined to place upon the throne, the perſon fitteſt for the government, without any reſpect to conſanguinity, broke up the conference without

out coming to any determination, and after having meditated for ſome time, upon ſo arduous a buſineſs, he fixed his eyes on one of his moſt faithful miniſters, and calling him to a private conference, he ſaid to him, "You are prudent, vir-" tuous, and of much experience, there-" fore I think, you will worthily fill the " poſt I am in, and which I deſtine for " you. Great ſir, anſwered the miniſter, " I know myſelf to be entirely unworthy " of ſo great an honour, neither do I " profeſs the qualifications neceſſary for " ſo high a ſtation, and one ſo difficult " to execute in all its parts: but ſince " your Majeſty ſeeks a perſon worthy to " be your ſucceſſor, and capable to pre-" ſerve the peace, juſtice, and good or-" der you have eſtabliſhed in your domi-" nions, I will tell you ſincerely, that, a-" mongſt all your ſubjects, I know not " any one more capable, than a certain " young huſbandman, who is yet a bat-" chelor. He is no leſs the love, than " the admiration of all that know him, " for his virtue, prudence, and the equa-" nimity of his conduct in ſo low a for-

tune;

" tune; and in the midſt of a family,
" where he tolerates the ill humour of a
" moſt unreaſonable father, and the fu-
" rious follies of a weak and raſh mo-
" ther; with a moſt aſtoniſhing patience.
" His brothers are quarrelſome, and hot-
" headed, and have a ferocity in their
" tempers, which nobody hitherto has
" been able to endure. He alone has
" had the addreſs, to find, or rather to
" introduce, peace into a company of
" ſuch untractable tempers. It is my
" opinion, Great ſir, that a perſon, who
" in a private ſtation can conduct himſelf
" with ſuch prudence, and who joining
" ing to the ſweetneſs of his temper, a
" great dexterity, and indefatigable ap-
" plication, is the moſt capable to go-
" vern your empire; and to maintain the
" wiſe laws, you have ſo happily eſta-
" bliſhed."

Yao was agreeably affected with the modeſty of his miniſter, that rejected the crown, and with the account he had given him of the young countryman; he ordered him to be ſent for to court, and to reſide there. He gave him various employ-

employments, and obſerved his conduct and behaviour, for ſome time. At length, finding himſelf oppreſſed by years, he called him, and ſaid to him; "Chum, (that was his name) I have "proved your fidelity, that I might be "certain you would not deceive my hope; "and that you would govern my people "with prudence. From henceforth there- "fore, I delegate to you, all my power, "uſe it more like a father, than a maſter, "and never forget, that I elect you for "Emperor, not only to rule your ſub- "jects, but to protect them, to love "them, and aſſiſt them, in their neceſſi- "ties. Govern them with the equity and "juſtice, they expect from you." How beautiful a lecture for all Sovereigns!

The Emperor Yu, who ſucceeded to Chum, mounted the throne in the ſame manner, and from the ſame ſituation. There were at that time great tracts of low land drowned by water; and entirely loſt to the public. Yu found means to drain them, and ſo to diſpoſe the canals, which emptied themſelves into the ſea, that, by means of their waters, he fertilized

fertilized a large country. Moreover, he wrote ſeveral books of uſeful inſtructions in the art of Agriculture. Theſe merits, joined to other great talents, incited Chum to elect him for his ſucceſſor. Let what has been ſaid, ſuffice for the Honour of Agriculture. Let us proceed to conſider the advantages and profit of it.

§. VII. But where is the neceſſity to evince the utility of Huſbandry? Who is ignorant of it? Yet were we to judge by the viſible neglect, we might ſafely ſay, Almoſt all the world. I lament its neglect in *Spain*; becauſe the negligence of *Spain* grieves me. The poetic Lamentations with which Lucan (in his firſt book of the civil wars) bewails the uncultivated State of that part of *Italy*, where he lived, are literally applicable at this time to *Spain*; where Lucan was born,

Horrida quod dumis, multoſque inarata per annos
Heſperia eſt, deſuntque manus poſcentibus arvis.
Diſplays a wild uncultivated Face,
Which buſhy Brakes and Brambles vile Diſgrace:
No human Footſtep prints th' untrodden Green.
ROWE.

And we may fairly join to this lamentation of Lucan, that of Virgil, whom he emulated, (Georgic, lib. i.)

Non ullus aratro
Dignus honos, ſqualent abductis arva colonis,
Et curvæ rigidum falces conflantur in enſem.

Tillage has loſt it's due Regard; the Hinds
Preſs'd into Soldiers, Fields lie waſte, and wild;
And crooked Scythes are hammer'd into Swords.
TRAPP.

This laſt verſe of Virgil excites me to reflect upon the harmonic contraſt, between the words of this profane writer, and what the Holy Spirit dictated to the pen of the prophet Micah. Virgil repreſents it, as the great infelicity of thoſe times, that the inſtruments of Huſbandry ſhould be converted to thoſe of war, ~~that is,~~ that is the ſickles for reaping of corn, into ſwords; *et curvæ rigidum falces conflantur in enſem.* Micah celebrates, as a circumſtance of great felicity under the pacific government of the Law of Greece that the inſtruments of war were converted into thoſe of Huſbandry; *Et concident gladios ſuos in vomeres, et haſtas ſuas in ligones* (cap. iv.) the ſwords, into Plow-ſhares; and the points of ſpears, into ſpades.

In reality, this is the fact. The moſt ſucceſsful war is a great calamity, it is of much

much more conſequence to a Republic, that its plains ſhould be crowned with fruitful harveſts, rather than ornamented with trophies of victory. The blood of the enemy is productive of famine, how much more that of the inhabitants? Mars and Ceres are ever diſcordant Deities. The Olive, ſymbol of Peace, is a moſt fruitful tree, and the Laurel, with which military conquerors are crowned, is a barren plant. When ſpades are converted into ſwords, the country is threatened with ruin; when ſwords are turned into ſpades, riches and abundance ſpread over the land. This reciprocal transformation of the inſtruments of the two arts, of Peace, and War, is a kind of figure in rhetoric; whoſe proper ſignification denotes the tranſmutation of the ſervices, in the operations of one, and the other. Woe to thoſe countries, where the Huſbandmen are dragged from the plow to the camp. Happy that kingdom, where the ſoldiers quit the muſquets to exerciſe the ſpade. But what? Are we never to have wars? I do not ſay ſo. They are but too often unavoidable, but ſure, we

may wage war without prejudicing (or at leaſt very little) Agriculture. The means to do this, will be laid down in the following diſcourſe. At preſent we proceed to manifeſt the utility of Huſbandry.

I obſerve, that the moſt flouriſhing nations of antiquity were thoſe, wherein induſtrious labour and Agriculture, flouriſhed the moſt. We have already mentioned the great eſteem Huſbandry was in, amongſt the *Egyptians*: and whence, but from this ſource proceeded the immenſe riches of their Kings, the prodigious multitudes of their people, and the formidable power of that nation? What hiſtorians relate of the opulency of many cities in *Sicily*, eſpecially of *Syracuſe*, the magnificence of their buildings, their vaſt armaments, by ſea and land, would be totally incredible; were they not atteſted by ſo many ancient authors. What funds had *Sicily* for all this, but the copious harveſts which it reaped from their extraordinary attention to Agriculture? In effect, we may infer, how great the application of thoſe iſlanders was to that art, when, as we have before hinted, we conſider,

conſider, that one of its moſt celebrated Kings thought himſelf well, and uſefully employed, in writing a book of rules and inſtructions, for the better cultivation of land.

Rome owed her greatneſs to the ſame principles. Numa Pompilius, its ſecond King, a man of great underſtanding and profound politics, after dividing the *Roman* territories into ſeparate diſtricts, ordered an exact account to be given him of the condition they were in, with reſpect to the ſtate of their culture. He ſummoned the Farmers to appear before him, and praiſed or chided them, according to their induſtry or neglect. The particular attention this Prince had to Agriculture, is manifeſt, from his inventing a Deity (the god Terminus) to preſide over the Meres, and bounds of people's poſſeſſions. His worſhip was adapted to his function; the fruits of the earth alone were the only ſacrifices made to him. Numa in private ſmiled at this Deity, the fabric of his fancy. But however, this ſhews of what importance he conſidered Agriculture to be, when, in order

order to promote its bleſſings, in his republic, he perſuaded his ſubjects to think, that they were bound by the duties of religion to attend ſtrictly to it. Ancus Martius, the fourth King of *Rome*, and grandſon to Numa, great in war, and in peace, and who ſeems to have taken his famous grandfather for his model in government, next to the ſacred rites of religion, promoted with the greateſt zeal the arts of Agriculture. We have already ſeen the particular eſtimation this ſcience was in among the *Romans* during the Conſular government. While *Rome* perſevered in this important attention, ſhe flouriſhed, and became Miſtreſs of the world, but as ſoon as Agriculture was neglected, and that ambition and a love of arms became the ruling paſſion of the State, her immediate decline menaced her total fall.

The people of *Iſrael* furniſh us with another example, very ſuitable to our ſubject. The tract of country inhabited by the twelve tribes was very ſmall, but the inhabitants were numerous, their military ſtrength great, as was manifeſt,

from

from their many glorious expeditions againſt ſundry warlike nations, and though the powerful hand of the Almighty aſſiſted them with extraordinary favour in various occurrences, yet all their victories were not ſupported by miracles. We are informed from the ſacred hiſtory, that commerce did not flouriſh among the *Hebrews*, therefore we may reaſonably ſuppoſe, they owed their power and ſucceſſes to their application to Agriculture. One of the principal attentions of their legiſlator Moſes (ſays our Calmet, Prov. c. xxiv.) had been to level all ranks, and to eſtabliſh an equality of condition amongſt that people. So that all, except the tribe of Levi, were employed in tillage; by which means, the land being thoroughly cultivated, produced fruits in abundance.

As the *Greek* and *Roman* nations are allowed, preferably to all others, to have beſt underſtood the maxims and politics, moſt conducive to aggrandiſe a ſtate; the opinion and judgment of thoſe two nations, muſt have great weight in the preſent ſubject. It is obſerved by *Janus Cornarus*

Cornarus in his prologue to his twenty books of Geoponicks, that Varro and Columella reckon up about ninety authors that wrote treatiſes of Agriculture; the greateſt number of which were either *Greeks* or *Romans*. This multitude of authors on the ſame ſubject, evidently demonſtrate, how much thoſe nations looked upon it to be a moſt intereſting and uſeful ſubject.

Yet at this day, in *Rome*, in *Greece*, and all over *Europe*, men's ideas ſeem to differ very widely. More books are now publiſhed in one year in *Europe*, than were formerly in a century, much is wrote upon all ſubjects; upon Agriculture alone, very little. I am ſenſible that many of theſe books are well wrote, and very uſeful, but I cannot help lamenting, that among ſo many authors, none ſhould treat of Agriculture; a ſubject, that is of ſuch importance. The complaint of Columella is very applicable here (lib. i. ad Publ. Silvin. in præfat.) this reſpectable author expreſſes his aſtoniſhment, that for all other arts and ſciences, there ſhould be ſo many Maſters, Schools, and Academies,

mies, and not one for Agriculture: *Solares ruſtica, quæ ſine dubitatione, proxima, et conſanguinea ſapientiæ eſt, tam diſcentibus eget, quam magiſtris.* And a little after, *Agricolationis neque doctores, qui ſe profiterentur, nec diſcipulos cognovi.*

§. VIII. It may, in the firſt place, be objected to me, that books would be totally uſeleſs in this ſcience, becauſe the practiſers of Huſbandry are men, but little given to reading, and for the moſt part, do not even know, how to read. I anſwer to that, that it is ſufficient for their utility, that others read them, who may communicate the inſtructions and precepts contained in them, to the Farmer; by which he may receive knowledge and profit.

In the ſecond place, it may be objected, that Agriculture is learned by experience, and ocular inſpection of the practical part, the rules of which are tranſmitted down from father to ſon. To which I anſwer, that the miſtakes and errors in huſbandry are likewiſe tranſmitted in the ſame manner to poſterity. This is but too true, Agriculture is no otherwiſe taught, than as has been ſaid; which is the very thing

that I blame; this manner of inſtruction being apparently very defective. Farmers are not uſually men of much reflection or obſervation; they copy the good and the bad practice, from their fathers, and adhere to it; unleſs they are aſſiſted by ſome foreign light. This appears from various maxims, which they obſtinately retain; though with the leaſt reflection even their own daily experience might convince them, how erroneous they are. For inſtance, that the changes of the moon determines the ſtate of the wind and weather, the vanity of which, we have in another place already ſpoke of.

In the third place, it may be objected, that many books are not requiſite for the knowledge of the precepts of Agriculture, one, well written, would be ſufficient; provided there were a number of copies. In *Spain* we have at leaſt two. One wrote by Alonſo de Herrera, and one by the Prior of the Temple. I anſwer, theſe are not enough, firſt, becauſe there is a vaſt deal to be learned, more than thoſe authors teach; as any body may eaſily diſcover, who has ever conſidered with attention

attention the innumerable occupations of a diligent huſbandman, and compared them with the general precepts of thoſe books. Secondly, a great part of the inſtructions contained in thoſe two books are not applicable to all ſoils. Not only every province requires different rules, but even in one and the ſame county, it is neceſſary to vary them, according to the different qualities, aſpect, and other circumſtances of the ground. I knew a perſon, who cultivated a very beautiful garden according to the rules of the Prior of the Temple, and every thing he ſowed, miſcarried: though the ſame garden, before, and ſince, produced abundantly, by a quite oppoſite management.

Reaſon directs, that the care taken to teach any art, ſhould be proportionable to its utility, that is, the more neceſſary the art, the greater care ſhould be taken, that many maſters, and thoſe good ones, ſhould be appointed to teach it. If that is the caſe, how ridiculous, or rather lamentable is it, that dancing maſters, muſic maſters, and ſinging maſters ſhould abound in ſuch numbers, and yet not one

maſter to be found, capable of teaching Agriculture, in any degree of perfection? Not only, without the knowledge of thoſe arts, which ſerve merely for amuſement, ſays Columella, in the place above cited, but even, without the pleading art; *Namque ſine ludicris artibus, atque etiam ſine cauſidicis olim ſatis felices fuere, futuræque ſunt urbes; at ſine agricultoribus nec conſiſtere mortales, nec ali poſſe manifeſtum eſt.* That is, without the arts of amuſement, and without that methodical ſtudy, by which, men are educated to be judges, counſellors, attornies and notaries, there was a time, when mankind was happy: and might ſtill for ever be ſo; but without Agriculture, men cannot only not be happy, but they cannot ſo much as ſubſiſt or live. It is not long, ſince *Spain* partly felt the truth of that ſentence, and was very near feeling it in its utmoſt latitude, I mean, that, from the neglect of Agriculture, we were very near to our ultimate ruin. But a little while ago, the *Spaniſh* nation ſaw itſelf in that miſerable ſituation of the *Jewiſh*, which coſt Jeremias ſo many tears, *omnis populus ejus gemens*

mens et quærens panem. And had Heaven retarded but another Year, mercifully to hear our ſupplications: what would have been the conſeqnence, but a total depopulation? Half of its inhabitants muſt have periſhed for want, and the other half muſt have deſerted their country, to ſeek for ſuſtenance. But *miſericordiæ Domini, quia non ſumus conſumpti.*

§. IX. Here, my moſt eminent Mecænas, if you ſhould have ſufficient leiſure from your great and inceſſant toils, to caſt an eye on theſe lines, I am prompted by the importance of the ſubject to venture to repreſent to your eminence, that, amongſt the many weighty matters entruſted by our monarch to your care, none is more deſerving of your gracious attention, than Agriculture; neither indeed do I know any, that merit the preference; unleſs it be thoſe of religion and juſtice. Theſe two ſecure the bleſſings of Heaven; That ſecures the fruitful products of the Earth. I cannot better repreſent to your eminence, the importance of Agriculture, than by availing myſelf of a beautiful alluſion of that illuſtrious

illuſtrious *Engliſhman*, John of *Saliſbury*.

This wiſe prelate compares the body of the Republic, to that of man; deſcribing its different parts in the following manner. Religion, ſays he, is the ſoul; the ſovereign, the head; the council, the heart; the viceroys, the eyes; the military, the arms; the miniſters, the ſtomach and inteſtines; and the labourers, the feet. And he immediately adds, that the head ought with particular vigilance to attend to the laſt, as they are liable, and ſubject to many afflicting accidents, and as they ſuſtain and move the whole body. *Pedibus vero ſolo inhærentibus agricolæ coaptantur, quibus capitis providentia tanta magis neceſſaria eſt, quo plura inveniunt offendicula, dum in obſequio corporis in terra gradiuntur; eiſque juſtius tegumentorum debetur ſuffragium, qui totius corporis erigunt, ſuſtinent, et promovent, molem* (lib. v. Policratici, c. 2.) He repeats the ſame, in anſwer to the queſtion, *Qui ſunt pedes Reipublicæ, et de cura eis impendenda*, with the following words: *In his quidam agricolarum ratio vertitur, qui terræ ſemper inhærent, ſive in ſationalibus, ſive*

ſive in conſitivis, ſive in paſcuis, ſive in floreis agitentur. What he afterwards adds, is moſt humourouſly applicable. When the Labourers are afflicted with miſery and rags, the Prince or Republic may be ſaid to have got the gout, which is an infirmity of the feet: *Afflictus namque populus, quaſi principis podagram arguit et convincit.*

Moſt eminent Lord, *Spain* is very gouty. The poor feet of this kingdom ſuffer great pain, and are in ſo miſerable, weak and afflicted condition, that they are ſcarcely able to ſupport the body. I am not ſure, if this malady ariſes from the ſame cauſe, which the above mentioned author has before cited, who ſays, that when the ſtomach and inteſtines of this political body (the Miniſters) devour and gorge much; *innumerabiles, incurabileſque generant morbos, ut, vitio eorum, totius corporis ruina immineat.* Innumerable, incurable infirmities are the conſequence, which endanger the health, and threaten the ruin of the whole body. The phyſicians in general agree, that the gout proceeds from bad digeſtion in the ſtomach;

mach; if this ſwallows in too much, it is plain it cannot digeſt perfectly. The miſchief is, that the bad humours, which reſult from imperfect concoction, fall upon the poor feet, which ſuffer for vices they were no ways neceſſary to. But finally, the malady of the feet affect the whole body, as, while they are in affliction, and pain, the body muſt needs be motionleſs and weak: and at length, the evil attacks the very bowels, and vital parts; and brings on the total ruin of the whole. *Ut, vitio eorum, totius corporis ruina immineat.*

§. X. Oh! how different is this age from the paſt; unleſs we ſay, that *Spain* is very different from other countries, with regard to Agriculture. It is apparent, that Virgil pronounced Farmers to be a happy race of mortals, lib. ii. Georgic.

O fortunatos nimium, ſua ſi bona norint,
Agricolas!

O! more than fortunate, did they but know
Their Happineſs.

Trapp.

So did Horace, Epod. Od. ii.

Beatus ille, qui procul negotiis,
Ut priſca gens mortalium,
Paterna rura bobus exercet ſuis.

Like

Like the firſt Mortals bleſt is he
From Debts, and Mortgages, and Buſineſs free,
With his own Team, who plows the Soil,

FRANCIS.

Yet, at this time, what people ſo wretched as labourers in huſbandry? What calamity are they exempt from? Other ranks of men are ſubject to but a ſmall part of the inclemency of the ſeaſons: All, except labourers, how poor ſoever they may be, have, at the leaſt, a miſerable cottage to ſhelter them a great part of the year: But labourers are for ever expoſed to wind and rain, heat and cold. I confeſs theſe hardſhips are annexed to their ſtation; and tolerable enough, when their daily labour affords them ſuſtenance; cloaths to cover them; a habitation to ſhelter them; and a bed to reſt their weary bones. It is true, I can only ſpeak to my own knowledge of the condition and ſtate of *Gallicia*, *Aſturias*, and the mountains of *Leon*. In theſe countries, the Labourers ſuffer from hunger and bad lodging. A few rags

* The greateſt Praiſe which could then be given to a *Roman*, was to call him a good Farmer.

DACIER.

cover their ſkin, or rather diſcover it, from the many rents and holes in them. Their cots are equally ſhabby, ſo much, that the wind and rain ſeem to be maſters of the wretched houſe. Their food is a little black bread, with whey, or ſome poor vegetable; but all ſo ſcanty, that ſome of theſe poor creatures ſcarcely know what it is, to fill their bellies once in their whole lives. Add to theſe miſeries, an inceſſant bodily labour, from ſun riſing, to ſun ſett. And let any body judge, whether theſe poor workmen do not paſs their time, worſe than thoſe criminals, who are puniſhed with the gallies. The celebrated poet laments the unpropitious deſtiny of the oxen, who plow the ground, for the profit of others. *Sic vos non vobis fertis aratra, boves.* With equal propriety, may we lament the lot of thoſe men, who follow the team; as they ſcarcely enjoy a greater ſhare of the fruits of the earth they cultivate, than the cattle they drive. They ſow, they reap, they thraſh, and after all theſe labours, a new toil ſucceeds, the moſt mortifying of all; which is, to carry home the fruits

of

the earth, or the value of them, to the houſes of the rich Landlord, leaving in their own hutts, their wives, and children, full of ſorrow and bathed in tears, *a facie tempeſtatum famis.*

But I lament the poor, who work, and hunger; whereas, I ought with greater reaſon to bewail the rich, who eat and cram, with the fruits of their labour. What ſays our Saviour by the pen of St. Luke? *Happy are the poor! Happy are the hungry! Happy are thoſe that now weep!* And what remains for the rich and powerful, who abound in the good things of this world? Nothing, but lamentations: *Woe unto you that are rich*; *Woe unto you that are full*; *Woe unto you that now laugh.* Wherefore are thoſe ſtiled happy, and theſe wretched? Becauſe they, that at preſent are poor and miſerable in this world, ſhall be proportionably happy, and abounding in all things in the next. And thoſe who are happy in this mortal life, ſhall be unhappy in an eternal one. *Væ vobis divitibus*, &c. Terrible ſentence! How can the great ones of the world hear it without trembling? Are all the

rich and great in general thus lamented? Is their eternal infelicity in general thus decreed? The letter of the Evangeliſt we have cited, cannot be underſtood in any other ſenſe.

But, already, Grandees of the world, when I look another way, I ſee a propitious ray of light approach, for your comfort. St. Matthew the Evangeliſt, repreſents Chriſt our lord, preaching at another time on the ſame ſubject, that is, declaring who ſhall be the happy in another life, and amongſt them he includes the merciful, *Beati miſericordes.* Take courage then, all you that are rich, You are there included. The poor cannot be merciful, but in ſpeculation; it is you that are rich, who, alone have power to exerciſe the virtue of practical mercy. Have courage then, I ſay, once again, for this ſentence is directly addreſſed to the rich. But let none deceive themſelves, it is only to thoſe rich, who are merciful to the poor. All the reſt are excluded from the kingdom of Heaven. Let them now revel, let them now enjoy the good things of this world, let them triumph,

triumph, command, and abound in riches. But alas! all this will but make them eternally unhappy. *Væ vobis divitibus, quia habetis conſolationem veſtram.* That father of all mercy, and God of all conſolation, has comfort for all. To the rich, he gives it them in this Life, to the poor, in that which is to come.

To this intereſting conſideration, which excites a general compaſſion for all the poor in general, may be added a ſpecial one, with reſpect to ſuch as cultivate the earth. Mercy exerciſed on any claſs of poor, promiſes eternal happineſs to the rich. That which is extended to poor labourers, aſſures the temporal happineſs of a nation. Let it be conſidered, that a labourer, whoſe wages will not furniſh him with ſufficient to nouriſh, and cloath him reaſonably, cannot work not even half ſo well, as one, that is well fed, and well cloathed; and that for many reaſons. Firſt, becauſe he has, not only not equal; but very inferior ſtrength. Secondly, becauſe the little profit he gets by his work, makes him labour with deſpondence and deſpair. The third rea-

ſon

ſon is, becauſe from being badly lodged and worſe cloathed, they contract many bodily infirmities, which oblige them to loſe many days in the year. We ſee but too much of this, in our part of the country. It is commonly ſaid, that workmen are healthier than thoſe, who live more at their eaſe, but that is only true, of ſuch labourers, who are tolerably well accommodated, thoſe, who are miſerably poor, are much more ſickly than thoſe, who lead a leſs laborious life; of which, I have daily experience.

§. XI. It is therefore of the greateſt importance, and even abſolutely neceſſary to have a moſt particular attention to the condition of this poor honeſt race; to take every fitting means, to encreaſe their comforts, and to diminiſh their ſufferings. But what are theſe means? It cannot be expected, that I ſhould be able to ſpecify them, nor the innumerable maxims, that might conduce to evince the utility of Agriculture in *Spain*. I have not the neceſſary knowledge for ſo extenſive an object, and if I had, I could not find room to communicate it; it is a ſubject,

which

which to treat worthily, would require many volumes. The only ſcheme, that promiſes to be effectual, ſeems to be the eſtabliſhing a Society, or Board, in the Capital, compoſed of ſome intelligent, qualified Huſbandmen, from all the provinces of *Spain*; two or three from each, according to its extent. Theſe ſhould have regular meetings, to confer about, and to determine, what they ſhall judge to be moſt uſeful and convenient, as well in thoſe general conſiderations, as, in thoſe more particularly adapted, and ſuited to each province, to each diſtrict, to each production, to each occurrence, of ſcarcity or plenty, *&c.*

I do not mean, that theſe boards ſhould determine the executive part. Their office might be confined to confer upon ſuch points, as they might judge to be of importance, and when they were agreed in their opinion upon any one, they ſhould repreſent it to the royal council, or to ſome appointed miniſter, whom the King ſhould be pleaſed to inveſt with power, to carry into execution, what the ſaid ſociety or board had judged proper

and

and uſeful; and in caſe a ſingle miniſter ſhould be thus charged with the executive part, he might likewiſe be preſident of the board, which would be highly proper, as by this means, he would be acquainted fundamentally with the reaſons of their conſultations, and would conſequently, with greater knowledge, and efficacy, proceed to the execution of them; beſides, by his aſſiſting at theſe aſſemblies, he would have an opportunity to become quite a maſter of the ſubject, which would enable him to form his opinions with ſolidity and judgment, on all occurrences.

I am highly ſenſible, how widely diſtant the propoſal of this idea is from the execution. It is very natural, that ſome ſhould look upon it, as chimerical, others as uſeleſs, and ſome, perhaps, as noxious. Perhaps the firſt would have reaſon, poſſibly the ſecond likewiſe; nay, it may be the third alſo; but it is likewiſe poſſible, that none of them all. My deſire is, that this diſcourſe may be the means of having this matter diſcuſſed, though it were only for amuſement, and as a ſubject of converſation, amongſt

people

people of ſenſe and zeal; in order, that they might conſider of the benefits, or inconveniencies of this idea, and of the propereſt methods to carry it into practice. If upon this firſt confuſed and tumultuary examination, it ſhould meet with the approbation of the majority of the company, I ſhould hope, that by their means, it might reach the attention of ſome of our principal miniſters; who, upon being convinced of its utility, might for that reaſon, propoſe it to the Monarch.

It ſeems to me, that even under the uncertainty of its good or bad effects, it ought however to be attempted. Becauſe the expence of forming ſuch a board is trifling; and in caſe, that experience ſhould demonſtrate its inutility, it would be eaſier diſſolved than it was aſſembled. But ſhould it be found to be really uſeful, the advantages that might be expected from it, would be very great, and the eſtabliſhment and continuation of ſuch a ſociety, attended with ſo little expence, would neither be burthenſome to King, or Country.

In order to give a clearer idea of this board, which I propoſe, I ſhall here ſpecify ſome particulars of the many, which might be examined and determined at it, which will plainly ſhew how neceſſary ſuch a ſociety is; compoſed, as it would be, of intelligent members, who might decide and regulate thoſe points I propoſe, as well as various others, which would offer.

§. XII. It is manifeſt that of late years the quantity of ground under Vineyards, has increaſed conſiderably, and that the growth of Bread Corn has diminiſhed. In thoſe countries where great quantities of corn uſed to grow, there now is much wine, and very little corn. But it is likewiſe manifeſt, that the Public is evidently injured by this alteration. The ſcarcity of wine occaſions little or no miſchief to a kingdom; that of bread may ruin it, or unpeople it. I will ſuppoſe the caſe, that the Vintage all over *Spain* ſhould be very bad, becauſe in ſome places, the hail, in others, a blight had damaged the vines, and only here and there a vineyard had eſcaped.

What

What would be the conſequence? Wine would be dear, the poor would drink none, people of middling fortunes would drink leſs, nobody the more would die upon this account, provided they were in other reſpects well nouriſhed, and tho' it is not impoſſible that a few might ſicken and die for want of wine, yet there is no doubt, but many more would have got ſickneſs, and have died, from drinking it to great exceſs; if it had been plenty. So that with reſpect to bodily health, we ſhould certainly have been no loſers, and with regard to our ſpiritual health, great gainers, indeed! What drunken bouts, what riots, what quarrels, what homicides, would be ſaved by a ſcarcity of wine?

But when bread is ſcarce, good God! how melancholy a ſcene! How horrible a theatre of woe is a nation! Nothing is heard, but lamentations, ſighs and groans. The villages are deſerted, and the towns and cities are peopled by ſkeletons. Hunger is followed by ſickneſs, and ſickneſs by death; and how many deaths?

Plurima perque vias ſternuntur inertia paſſim
Corpora, perque domos, et religioſa Deorum
Limina.

This paſſage of the poet is but too literal, as I myſelf have witneſſed the dire effects of famine, in this city of *Oviedo*, when the whole principality ſuffered in the year 1710. Swarms of poor fell down dead, in the roads, in the ſtreets, in the porches of the houſes, in the churches; inſomuch, that the church-yards not ſufficing for their interment, many were obliged to be buried in the fields.

Who, that conſiders the above, but muſt be convinced of the expedience of putting more land under corn, and leſs under vines? But in order to accompliſh this, two things are eſſentially neceſſary: Much knowledge for the proper regulation of the method; and the authority of the prince, for the execution. With reſpect the intelligent part, the concurrence of many knowing heads will be abſolutely requiſite; as no one man can poſſibly poſſeſs all the lights, neceſſary in this matter. The nature of the ſoils, that are under vines, muſt needs be known, in order

order to determine, which parcels of land ſhould be appropriated to corn. In general, it might be decided, that ſuch grounds, which produce but little or no wine, and that but of inferior quality, might be deſtined either to Wheat, Rye, or Barley, or ſome other eatable product. This latitude will be neceſſary, becauſe poſſibly ſome of theſe ſoils might not ſuit Wheat, and yet might be kindly to the production of Rye, India Corn, Rice, Beans, Lentils, or other Pulſes, *&c.*

§. XIII. To appropriate every ſoil to the production that would beſt ſuit it, would be a moſt valuable regulation. Therefore the examination of this one article alone, would be of the greateſt importance; as Virgil moſt wiſely remarks (lib. i. Georg.)

Ventos, et varium cæli prædiſcere morem
Cura ſit, ac patrios cultuſque, habituſque locorum
Et quid quæque ferat regio, et quid quæquæ recuſat.
Hic ſegetes, illic veniunt felicius uvæ:
Arborei fætus alibi, atque injuſſa vireſcunt,
Gramina, &c.

The Winds, and various temper of the Sky,
Each Region's Genius, and peculiar Taſte,
And what by each is born. and what refus'd,
Be it our Care to learn. Here Corn, there Grapes
More happy grow; elſewhere, Fruit-trees and Graſs
Unbidden, &c. TRAPP.

There

There is no doubt, but *Spain* would be much more fruitful, and the fruits of better quality, if the aſpect and nature of the different ſoils were better conſidered, and each one ſowed or planted with the ſpecies, that might beſt ſuit it; as that republic would be beſt ſerved in all its offices, where each ſervant of the public, was employed in the ſtation, the moſt conformable to his natural genius and capacity. But it too often happens, that in the deſtinations of ſoils, as well as of men, there is but little conſideration had in the choice and preference. Who but ſees that with regard to the conſideration of ſoils, it is a matter moſt worthy of the greateſt attention? And who is ignorant that this examination cannot be committed to the judgment of any one man, let his experience or underſtanding he ever ſo great? Therefore it is beyond all doubt, that this matter cannot be determined but by a ſociety, or by a board of Agriculture, ſuch as we have propoſed.

§. XIV. PERHAPS there is no civilized country in the world, that receives ſo lit-

tle

tle benefit from the waters of its rivers, as *Spain*. In general, they run uncontrouled in their natural channels, whereas, by proper direction, in particular places, they might be rendered immenſely profitable to the public. The kingdom of *Egypt* ſo fruitful of corn, would not bear a ſingle blade, if the water of the *Nile* were not conducted by innumerable canals, to fertilize the lands; ſuch canals would not only contribute to fertility, but be of great uſe to prevent inundations, a moſt important benefit! In ſome countries the abundance, in others the ſcarcity of water is hurtful; both of theſe injuries might be remedied by one, and the ſame prudent management.

It is true, works of this kind are coſtly, and require heads and purſes to conduct them, that private people, much leſs farmers, cannot pretend to. The farmers could only give information of what parts of the country want water, and of the moſt contiguous rivers. How capable thoſe waters might be, to be conducted for the benefit of the country; thoſe ſkilled in geometry, and hydroſtatics, could

could alone properly judge of. And finally, the expence and coſt muſt be born either by the Prince, or by the Public, reſpectively to the territory intended to be benefited. All this might be brought about by application, and zeal for the Public Good.

§. XV. It appears to me, that the tranſmigration of Labourers, from one province to another, in ſearch of labour, and harveſt work, is a matter, that wants ſome reformation. Many thouſand *Galicians* go forth annually, to cultivate the Vineyards, and get in the harveſt of ſundry provinces in *Spain*. It is but juſt, that every one ſhould work in his native country; either the *Galicians* who go into *Caſtille*, *Navarre* and *Andaluſia*, have work to employ them at home; or they have not. If the firſt, let them labour at home, and not loſe their time in wandering like vagabonds to other countries; if the ſecond, let there be a regular miſſion of ſuch of the poor of *Galicia*, as are more than ſufficient for their home-cultivation; and let there be ſome colo-lonies of theſe planted in various parts of

Spain,

Spain, where there may be great tracts of country uncultivated, for want of hands. This would leſſen the number of robbers, which infeſt the mountainous and deſart countries. The town of *Mudarra*, ſituated between *Rio-Seco*, and *Valladolid* is an example of the double utility of ſuch colonies. This town having been founded by accident, at the feet of the mountains of *Toroſos*, by a very ſmall number of *Galicians*.

In the firſt place, I ſee it will be objected, that in ſome countries, there are not ſufficient inhabitants to cultivate the land, and for that reaſon, they are under an abſolute neceſſity to bring in Foreigners. In the ſecond place, that though there are ſufficient hands in the country, yet the *Galicians* work cheaper, and every body is at liberty to get their work done at the moſt reaſonable rate.

To the firſt I anſwer, that the Prince, uſing the high authority which he juſtly exerciſes, when the public good requires it, may prevent this inconvenience, by limiting the extent of farms, that nobody

may hold more land, than he or his labourers can cultivate, and for what ſhall be over and above of each territory, let poor labourers, who cannot find work at home, be called in. This diviſion of farms may be ſo equitably made, that the natives may rather find their account in it. For as in no one part of the country, the lands are every where equally fruitful, the natives may chuſe the moſt fruitful ſpots, leaving the others to the new-comers, by which means, the firſt will gain without greater labour better crops. This is not meerly a Platonic idea, as we know that the *Romans*, a people of conſummate prudence in all parts of their government, took care to confine the poſſeſſions of particulars, in order to obviate the damage, which might reſult, for want of ſufficient culture: So, ſays Columella (lib. i. cap. 3.) that it was criminal for a ſenator, to poſſeſs more than twenty acres of Land, each being regulated by the quantity a pair of oxen could plow in a day. It is true, that this regulation, in the days of the author, ſuffered ſome relaxation; for in another part, he laments,

laments, what we in *Spain*, at this inſtant, have reaſon to complain of; that is, that many proprietors occupied ſuch large tracts of land, that they could not ride round them, and conſequently muſt lie uncultivated. *Præpotentium qui poſſident fines gentium, quos nec circumire equis quidem valent, ſed proculcandos pecudibus, et vaſtandos, ac populandos feris derelinquunt.* Pliny ſays, that the wide extended Farms were the ruin of *Italy*, *Verumque conſitentibus latifundia perdidere* Italiam. With greater reaſon, we may affirm the ſame of *Spain*.

To the ſecond; I ſay the remedy is eaſy, the Juſtices in every diviſion may ſettle the price of day labour, and oblige the peaſants to work. Hence it may happen, that they will do leſs work, than they are really able to do, but there will be no great difficulty to watch the idlers, and to puniſh them, either by deducting from them their wages, or by ſome other penalty.

§. XVI. It may occaſion ſome wonder, what Sidonius Apolinaris, enumerating in his panegyric to Majorianus, the

ſeveral kinds, in which every nation particularly abounded, and with which they ſupplied the Emperor, who was the object of his panegyric; ſays of *Spain*, that it furniſhed ſhips:

Sardinia argentum, naves Hiſpania defert.
Sardinia *brought Silver*, Spain *furniſh'd Ships.*

This being the caſe, our Peninſula conſequently muſt have produced great quantity of timber to build them. At preſent it is very ſcarce. It is manifeſt it cannot be the fault of the ſoil, becauſe, that is the ſame now, as then; the fault muſt be aſcribed to the preſent inhabitants, who are not ſo fond of planting, as they were in old times.

But the propenſity of the inhabitants to planting is not ſufficient, if the miniſtry does not direct that diſpoſition; and, in order that the miniſtry ſhould direct it, is neceſſary that ſome rules and laws, founded on mature examination, and on the deliberations of the Board, ſhould be eſtabliſhed. This Board ſhould inform itſelf exactly, not only of the ſoils proper for the production of ſuch and ſuch kind of trees, but likewiſe of the ſituation

with reſpect to the facility of carriage of the timber, to the places where it would be moſt wanted. For to what purpoſe would it be, to have good timber, for ſhip building, on a mountain very remote from the ſea, or from a navigable river?

Upon ſuch informations of intelligent people, inſtructions and proper rules relative to this branch of Agriculture ſhould be formed, and they ſhould be printed and diſtributed in thoſe parts of the country, where they are propoſed to be put in practice; that is, they ſhould comprehend and indicate all the circumſtances, conducive to the right raiſing of thoſe plants, and to their defence and ſecurity from bad weather, *&c.* Finally, the country people and inhabitants of theſe ſoils, ſhould be laid under certain obligations to plant, by ordonnances, dictated by prudence and equity, ſo as that their labour and trouble upon this account, ſhould be ſufficiently recompenſed by fitting encouragements, or at leaſt by ſome exemptions from other duties.

§. XVII. I am of opinion that there are many erroneous practices in Agriculture.

ture. Some in one country, ſome in others, which it would be expedient to amend. One I cannot omit mentioning, as it is very general and hurtful in *Spain*; that is, plowing with Mules. Alonſo Herrera hastouched this point in his treatiſe, intitled *El Deſpertador*, Dial. the 2d, where he proves evidently that the uſe of theſe beaſts in Agriculture, ought to be condemned, for three reaſons. The firſt, that they are vaſtly more coſtly than Oxen. The ſecond, that the ground is never ſo well plowed by Mules, neither does it yield ſo good a crop. The third, that theſe animals are of much leſs profit, than thoſe of the Ox kind.

As to the firſt reaſon, its truth is amply demonſtrated in the exact and long calculation the aforeſaid Herrera makes of the coſt of one and the other, both in the firſt price, and in the ſubſequent keeping. The exceſs in the coſt of the food for Mules, is prodigious, without reckoning the ſhoeing; to this may be added the conſideration, that an ox after having ſerved in the cart and plow what

what with its fleſh and hide, furniſhes very near the money that another will coſt: Whereas the mule, when paſt its labour, is only food for crows and kites. Add to all this, that the mule is an animal ſubject to many more infirmities than an ox, which ſtill augments the coſt, and diminiſhes the utility.

The ſecond reaſon is founded upon ſolid and ſound experience and philoſophy. Mules being inferior in ſtrength to oxen, cannot plow the ground ſo deep. A pair of oxen will draw the plow, though the ſhare ſhould enter half a yard into the ſoil, which a pair of mules cannot do, if it goes but twelve inches deep. From the firſt, three notable advantages ariſe, the firſt and principal of which is, that as the ox-plow removes and turns over a great quantity of ſoil, all that mold is penetrated by the wet, when great rains happen to fall, by this means, it retains humidity, ſufficient for a long time; ſo that if a very dry ſeaſon ſhould follow, the plants will be enabled to endure it, by the aſſiſtance of the moiſture remaining in the earth. The

ſecond is, that the plants imbibe the ſubſtance of a larger quantity of mold, by which means, the grain proves fuller and heavier. Herrera ſays, that he is convinced by experiment, that a buſhel of wheat produced on land that has been plowed by oxen, weighs ten pounds more, than another buſhel of wheat, that has grown on land, tilled by mules. The third advantage is, that as the grain at ſowing, is deeper and better covered with earth, the birds cannot eaſily get at it, to devour it, as they do, when it lies upon, or near the ſurface. The third reaſon is founded on the profits, which ariſe from milk, for the nouriſhment of the labourers, which is more plentiful, when black cattle are made uſe of in huſbandry, and from the benefits of their dung: inſomuch that if this ſpecies of ſtock were not uſed either in cart or plow, yet we might, even in that caſe, reckon the profits of them greater than the expence. I opportunely here recollect that in the hiſtory of the Royal academy of ſciences for the year 1726, where Mr. De Fontenelle ſpeaks of two inſtruments

for

for plowing, to be worked by no other force, but that of the wind alone, invented, one by Mr. Guet and the other by Mr. Laſſiſe, he diſapproves in general the uſe of ſuch machines, for this reaſon, that it is never expedient to give the peaſants any excuſe for not breeding and rearing as many cattle, as they poſſibly can; which being ſo, all thoſe kinds of machines are no ſaving or gain to them. This reflection of the wiſe Fontenelle, neceſſarily ſuppoſes, that breeding and rearing of cattle is more profitable, than coſtly; even though they were not uſed either for cart or plow. The caſe is quite the contrary in the uſe of mules, which are of no other profit, but ſolely for draught, and that profit is dearly paid for, by the great coſt of their keeping.

When we thoroughly conſider the weight of theſe reaſons, we ſhall not think Alonſo Herrera extravagant in his deciſion in the place quoted, " I ſay " therefore, that the cauſe of the ruin of " *Spain* has been and is owing to the ne- " glect of plowing, ſowing, carting, *&c.* " with oxen, and to the having intro-

" duced the uſe of mules in their ſtead,
" the expences of which, are great, their
" labour bad, peſtilential, uſeleſs, and
" very pernicious; and that of black
" cattle, good, wholeſom, uſeful and
" marvellous, &c.

The force of the above alledged reaſons is confirmed by the authority of all the ancients. It is certain that plowing with mules was unknown to all antiquity. No account of it is found either in ſacred or prophane hiſtory. We have no motive to think the ancients were in an error, eſpecially when we ſee the practice of all, or moſt nations juſtify that of the ancients.

It will be objected to me in the firſt place in favour of mules, that they plow a greater quantity of ground in leſs time, being more active and nimble than oxen. I anſwer to the firſt, that if they do plow more, they do not plow it ſo well. Therefore the ground plowed by mules does not yield ſo good crops, as when plowed by oxen. To this may be added, that the crop may be expected to be better, when oxen are uſed, becauſe as they

plow

plow deeper, a greater quantity of rain has been imbibed to ſuccour the plants in long droughts. I anſwer to the ſecond, that with reſpect to the greater diſpatch mules make in the plow, nobody is intereſted but the lazy plowmen, who chuſe to finiſh in one day, what would take two, or three, to do, as it ought to be done; in order that they may take their pleaſure in the remainder. Is there not ſufficient time te plow with oxen, as much ground, as ought to be ſowed? Wherefore then ſhould the public loſe the more abundant crop, which is evidently got by plowing with them? He that has many acres to plow, yokes more beaſts, and puts more labourers to the work, and at the end of the year, he reaps three, nay five times, the profit.

In the ſecond place, it will be objected to me, that black cattle cannot be kept in all places for want of ſufficient paſture. I anſwer, that though there is not, yet, that may be procured. In old times, all over *Spain*, they made uſe of oxen in their plows, therefore there muſt conſequently have been paſture for them.

Why ſhould there not be the ſame now? There is but too much land uncultivated in the two *Caſtilles*, that might be put to this uſe, and it ſhould always be remembered, that the ox eats of every thing, ſtraw, leaves of trees, *&c.* But are not numerous herds of cattle bred in the two *Caſtilles*, about *Benavente*, *Salamanca*, *Avila*, *Talavera*, *Toledo*, *Placencia*, *Harama*, *&c.* Would it not be better to breed and rear them up for labour, than to maſſacre them as they do in the market places in their bull fights, ſometimes to the loſs of men and horſes likewiſe?

Alonſo Herrera in his calculation, alſo avers, that for carriage, and draught of all ſorts, the uſe of oxen is much cheaper, than that of mules, either for cart or waggon. Cheaper, becauſe the beaſt itſelf, as well as its food, coſts leſs. More advantageous, becauſe the public is much intereſted in the plenty of black cattle, both when they are alive, and after they are dead.

§. XVIII. FINALLY, I ſhall obſerve another error, which is very common, relating to the uſe of oxen, both in the cart and plow; which is, the yoking them

them by the horns. It is very ſure, that when they are yoked by the neck and breaſt, as in ſome parts of *Galicia* is practiſed, they have more ſtrength, and fatigue themſelves leſs; the conſequence of which is, that they do more ſervice and live longer.

§. XIX. THUS, many ſuch topics of ſignal uſe in Agriculture may be propoſed at the board; and many errors rectified. I am of opinion that among the few hints I have mentioned, there is ſcarce any one, whoſe utility, ſingly, independent of the concurrence of the reſt, would not greatly anſwer the expence of ſuch a ſociety, which would certainly correct all my miſtakes, and many other means, for the encouragement of Huſbandry. Nobody can deny, but that the intention and eſtabliſhment of this ſociety, in caſe ſuch a one ſhould be formed, is more comprehenſive of many advantages, than that already formed, for the regulation of dealers in cattle.

§. XX. Having finiſhed this diſcourſe, I have received advice from *Madrid*, that by order of his majeſty (God preſerve him) they are working with great diligence

diligence at a canal from the river Xarama, with an intent to water a matter of eleven leagues of country, which will be of great uſe to the wheat and barley crops in that diſtrict. This news gives me the greateſt pleaſure, to think, that the zeal of our monarch, and of the miniſters, who have had a ſhare in this idea, or in the execution of ſo important a work, has anticipated the publication of the hint, I gave about this matter, in the 14th ſection of the preſent diſcourſe. God grant that theſe beginnings may be followed by a happy progreſs in every thing relative to the improvement of Agriculture. The felicity which will accrue to the Prince and Miniſters, from this attention, is more to be envied, than the happineſs which they will procure to the nation; for while thoſe at the helm of government are watchful to ſecure temporal bleſſings to the ſubject, they acquire thoſe that are eternal for themſelves.

AGRICULTURE. We forbear to ſay any thing about the antiquity or uſefulneſs of this Art; every reader's imagination will ſupply that defect: it has been cultivated

cultivated by many of the greateſt men amongſt the ancients; as Emperors, Dictators, and Conſuls; and has been treated of by ſome of their greateſt authors: Virgil, for inſtance, Cato, Varro, Columella, Conſtantin, Porphyrogenitus, Palladius, *&c.* The later authors on Agriculture are, B. Porta, Hereſbachius, and Agricola, in *Latin*; Herrera, in *Italian*; Stephens, Liebaut, De Serree, De Croiſcens, Bellon, and Chomel, in *French*; and Nourſe, Evelyn, Mortimer, Switzer, Bradley, Lawrence, Miller, and Tull in *Engliſh.* *Chambers.*

And alſo Tuſſer, Ellis, and Wolridge.

—— Who can ceaſe t'admire
The plowman conſul in coarſe attire.
Dryden.

Incite them to improve the tillage of their country, to recover the bad ſoil, and to remedy the waſte. *Milton.*

Let any one conſider the difference between an acre of land ſown with wheat, and an acre of the ſame land lying without any huſbandry upon it, and he will find that the improvement of labour makes the value. *Locke.*

I wiſh

I wiſh there were ſome ordinances, that whoſoever keepeth twenty kine, ſhould keep a plough going; for otherwiſe all men would fall to paſturage, and none to Huſbandry. *Spenſer* on *Ireland.*

AGRICULTURE, is repreſented in Painting with a homely Face but comely notwithſtanding; cloathed in a GREEN gown, crowned with a garland of ears of corn, holding a Zodiac in her left hand, a ſhrub in her right, and a Plough-ſhare at her feet. Her verdant robe betokens Hope, without which nobody would labour. The twelve ſigns of the Zodiac intimate the different ſeaſons which the tiller ought to obſerve; the Plough is the moſt neceſſary inſtrument in *Agriculture.*

As long looking againſt the ſun hurts the eye by dilatation, ſo curious printing in ſmall volumes, and reading of ſmall letters, do hurt the eye by contraction. *Bacon.*

--- Green ear, and the yellow ſheaf.
Milton.

Green, is one of the original colours of the rays of light. Graſs and herbs, and even all vegetables, in places expoſed to the open air, are Green, and thoſe in ſubterraneous places, or places inacceſſible to the air, white and yellow.

F I N I S.

18 AP 68

☞ This is the firſt Work ever printed in GREEN, which is not only a Preſervative, but alſo a Reſtorative to Sight.

6